

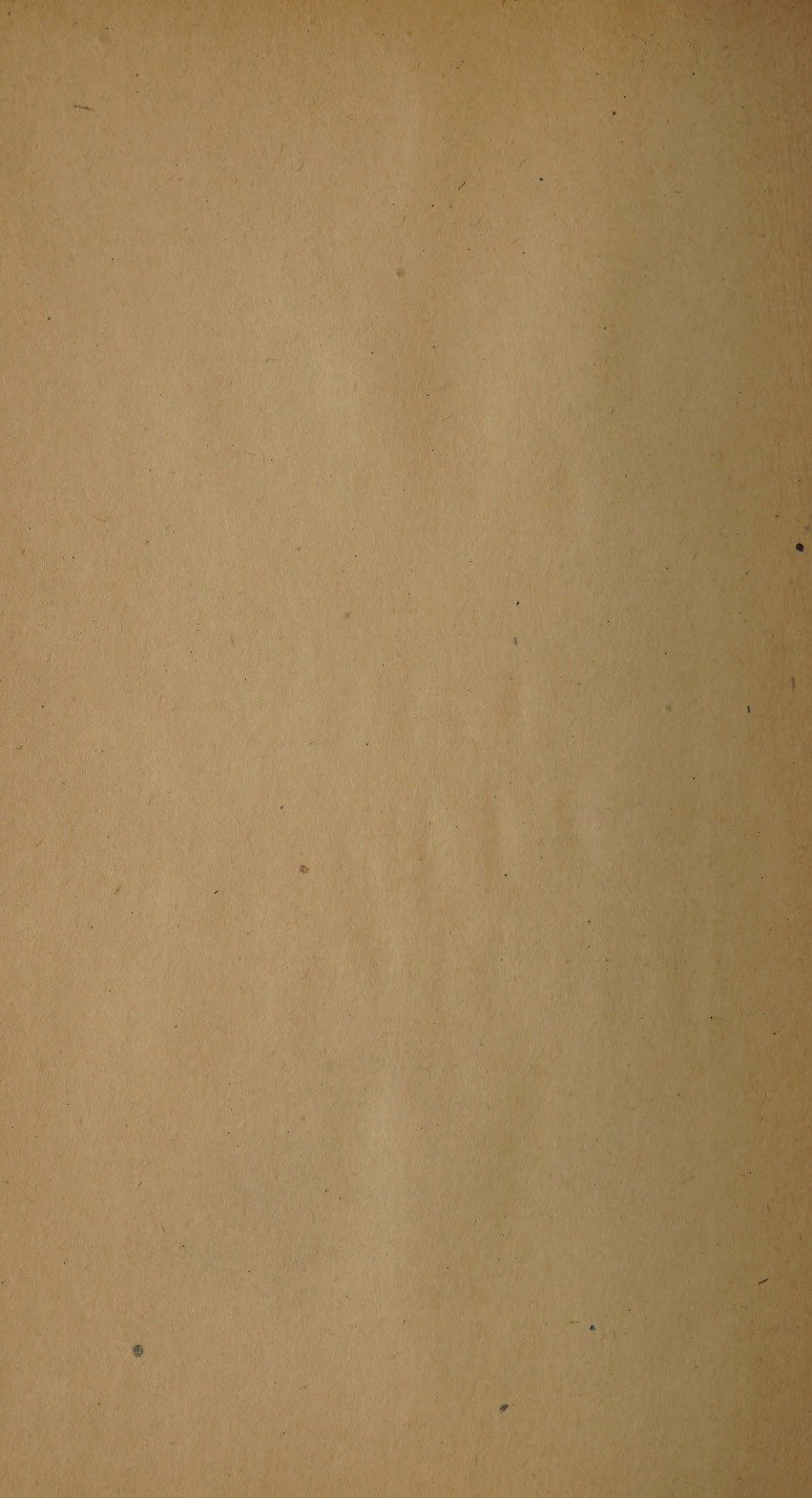


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GIVEN BY

Dr. Jeffery R. Brackett.



* 4265.588

THE

UPON THE CHURCH OF CHRIST,

CANDIDLY EXAMINED.

A SERMON,

DELIVERED AT THE BAPTIST CHURCH, HARRISBURG, ON THE MORNING OF
SABBATH, FEBRUARY 18TH, 1838.

BY EDWARD KINGSFORD.

*Published by request of several members of the Senate and House
of Representatives of the Legislature of Pennsylvania.*

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Dr. Jeffery R. Brackett
June 28. 1917

ADVERTISEMENT.

In sending the following pages to the press, some apology is due to those gentlemen by whose request they are printed, that so long a time has been suffered to elapse between the preaching and the publication of the Sermon. They may rest assured, however, that neither inattention to *their* request, nor *indifference* to the subject itself, occasioned that delay.

Though the *substance* of the printed Sermon is the same with that which was preached, yet the *plan* has been materially changed, and many important facts introduced, which were then either entirely omitted, or but slightly glanced at.

The few sheets which are now to be submitted to the judgment of the public, have no pretensions, beyond what a sincere desire to glorify God and subserve the best interests of man can supply. They are, therefore, humbly committed to the grace of the Saviour, the love of God, and the fostering influences of the Holy Spirit.

Harrisburg, April 7, 1838.

ERRATA.

Page 5, line 37 from top, for second, read secondly.

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|-------|------|---|--|
| " 6, | " 9 | " | for third, read thirdly. |
| " 12, | " 5 | " | for derider, read divider. |
| " 12, | " 35 | " | for three, read thine. |
| " 13, | " 31 | " | for appearance, read apprehension. |
| " 14, | " 26 | " | for alegoric, read allegoric. |
| " 15, | " 20 | " | for second, read secondly. |
| " 15, | " 29 | " | for Penticost, read Pentecost. |
| " 24, | " 7 | " | for Agapa, read Agapæ. |
| " 24, | " 12 | " | for Turtulleaus, read Turtullian. |
| " 34, | " 21 | " | for Gods, read gods. |
| " 31, | " 33 | " | for capitol and altar, read Capitol and Altar. |
| " 39, | " 21 | " | for perpetrate, read perpetuate. |
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SERMON.

JOHN XVIII: 36.—“*My kingdom is not of this world.*”

This celebrated and highly important declaration was made by Jesus Christ, when he was charged before Pilate, the Roman Procurator of Judea, with the heinous crimes of blasphemy against God, and high treason against the government.

It appears evident, from the brief history which the sacred writers have furnished of the Saviour's life, that, at an early period of his public ministry, his death was seriously resolved upon in the secret councils of his bitter and implacable enemies, the Scribes and Pharisees. He incurred the hatred of this sect, by unmasking their hypocritical and base pretensions to exalted piety and expansive benevolence.

To accomplish their cruel purpose, no art which envy and malice could suggest, or vindictive feelings mature, was left untried.

The rapid succession of splendid miracles which the blessed Jesus performed on the blind, the deaf and dumb, the halt and the maimed, and, in a word, on all who were diseased, and who sought relief at his hands, as well as the instructive lessons of wisdom which he graciously taught, gave the Pharisees frequent opportunities of watching narrowly his movements. On some of those occasions, they cherished the hope that a favorable season would present itself to entangle him in the net which they had industriously prepared.

There were two points which these ferocious pretenders to *philanthropy* kept constantly in view, and, to the attainment of which, they addressed themselves with untiring zeal: the one was to destroy his popularity and credit with the people, by holding him up as an enemy of Moses and a subverter of his laws—the other, was to awaken the jealousy of the Roman government, by representing him as a sower of sedition amongst the people, and, above all, as being himself a pretender to the Jewish crown. Thus we find them at one time suddenly demanding his opinion as to the right of

the Romans to exact tribute from the Jewish nation ; at another, requiring him to decide whether the law of Moses, which condemned to death an adulteress, should be carried into execution or not.

Baffled in every attempt, by the wisdom of his answers, to surprise him into an unguarded expression upon which they might construct a charge against him, they nearly despaired of success, when the treachery of a follower and professed friend, effected that which their concentrated efforts were unequal to accomplish. Judas sold his master for thirty pieces of silver ; and the chief priests and rulers placed their long-expected Messiah, and the desire of nations, before the bar of Pilate as a blasphemer and a traitor !

By the following examination, we are made acquainted with the grounds upon which the Jews founded their hopes of a capital conviction.

“Then Pilate entered into the judgment hall again, and called Jesus and said unto him :—Art thou the King of the Jews ? Jesus answered, Sayest thou this of thyself, or did others tell thee so concerning me ? Pilate replied, Am I a Jew ? Thine own nation, yea, the chief priests delivered thee unto me ; what hast thou done ? Jesus answered, My kingdom is not of this world, or my adherents would have fought to prevent my falling into the hands of the Jews ; but my kingdom is not hence. Pilate therefore said, Thou art a King then ? Jesus answered, Thou sayest that I am a King. For this I was born, and for this came I into the world to give testimony to the truth : whosoever is of the truth, hearkeneth unto me.”*

Pilate was evidently convinced by this answer, that whatever might be the regal pretensions of the prisoner, or the nature of his kingdom, the Roman government had nothing to fear from either ; for it is said that he went out again to the Jews, and declared his full conviction of His innocence.

In the foregoing examination, two very important facts were elicited : the first relates to the kingly office of Christ ; the second, to the nature of his kingdom. “MY KINGDOM,” says he, “IS NOT OF THIS WORLD.”

To establish and illustrate this important proposition will be our first business.

SECONDLY. *We shall enquire whether the measures which are employed by modern Abolitionists† to effect the physical emancipation of the bond-servants of the South, are not utterly incompatible with, and entirely subversive of the great and distinguishing principles of the kingdom of the Lord Jesus Christ.*

* Dr. Campbell's translation.

† Let it be understood once for all, that this is neither intended as a term of reproach or disrespect, but simply as designating an organized class of individuals, whose professed object is to obtain the immediate emancipation of the slave.

I. We are to establish and illustrate the proposition contained in the words before us. "My kingdom is not of this world."

Before I proceed to the discussion of this highly important subject, permit me to submit to your judgment a few preliminary observations.

First. It will be admitted by every reflecting and ingenuous mind, that the subject which invites our attention this morning, is one of vital importance to the interests both of the church and of the world. The attempts to extirpate Slavery every where, but especially in this country, have produced an excitement within the last few years which is without a parallel. As was to be expected from a struggle of this character, intellect and learning of the first order, and piety, zeal, and benevolence of unquestionable eminence, have assumed an antagonist attitude. It is not then without some apprehensions that the charge of presumption may attach to a stranger in your town, who rushes it may be said, unbidden into the arena of debate at this eventful crisis, as if he expected with a single dash of the pen to decide at once and for ever this long, and, alas! too often fiercely contested question. To this I can only reply, that, however obscure an individual may be, or how circumscribed so ever may be the sphere of his action, yet every one possesses some influence. And the question has frequently been proposed to the speaker, "Why do not you throw in your influence into the cause of Abolitionism?" My replies have invariably been in perfect accordance with those views which will shortly be submitted to you, my respected auditors, and which have influenced my conduct in all seasons of excitement, arising from matters involving the political or social relations of the country of which I am a resident. Never before, however, have my opinions on this subject been made public; but, as every minister is in a certain sense the property of the public, courtesy, if not absolute obligation, requires him to avow openly the sentiments which he entertains, or the course of procedure which he conceives it his duty to adopt. My convictions, then, of this becoming necessity are offered, and, I trust, will be accepted as my apology for inviting your attendance this morning at this place. I shall therefore throw myself, without reserve, or the least apprehension upon your candor and magnanimity, entertaining the fullest confidence, that an enlightened people, seeking after *truth*, will attentively consider every argument in its *own* connection, and test its pretensions to *truth* by that standard to which appeal ought invariably to be made.

Second.—Whilst it will be necessary for me to specify and animadvert upon very serious objections, which, in my conscience, I believe to lie at the very root of Abolitionism, yet let me not be regarded as assuming an hostile or unfriendly attitude, with respect to that, or any other voluntary organization whatever. The right which I claim, to think what I please, and preach or print what I think, I am prepared cheerfully and en-

tirely to concede to others. Of every species of *slavery* which can exist in the world, that is the foulest and the worst, which seeks to trammel the free born mind, and cast an odious stigma upon *motives* and *actions*, which are not in every respect coincident with our own. But when the kingdom of Jesus Christ is invaded, and his subjects seduced from their allegiance, it becomes every faithful watchman to sound the alarm. That alarm it is my intention at this time to give, whether it will be respected or despised, remains to be seen.

Third—I utterly disclaim the slightest sympathy with slavery, whether *mental*, *moral*, or *physical*; and I earnestly hope, that, on this subject, I shall not be misunderstood, and I as fervently pray, that I may not be misrepresented. With these remarks, I address myself to the subject which awaits us.

Our first business, it will be recollected, is to establish and illustrate the confession which Jesus Christ made before Pontius Pilate:—"MY KINGDOM IS NOT OF THIS WORLD."

The moral sublimity of the Saviour's character can be viewed correctly, only, as it is seen by the light of this truth.

That a kingdom to be established in the earth, differing from others in its laws and institutions, as well as in the period of its duration, was both a matter of prophecy and earnest expectation, is alike evident from the scriptures and the history of the Jewish nation. "And in the days of these Kings," says Daniel, "shall the God of Heaven set up a Kingdom which shall never be destroyed: *and the kingdom shall not be left to other people*, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever." And again: "And the kingdom and dominion, and the greatness of the kingdom under the whole Heaven, shall be given to the people of the Saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." But though the Jews, as a nation, were looking with eager desire for the appearance of the deliverer, whom God had promised to their fathers; yet on no point were they more divided in sentiment, or mistaken in the views which they entertained of his character as described by their prophets, than on this subject so essential to their present and future happiness. Hence, "when he came to his own, his own received him not." They expected not a spiritual deliverer to rescue them from the *bondage of sin* and *Satan*, and one who could bestow upon them the blessings of salvation, the forgiveness of sins, peace with God, the adoption of children into his family, and the hope of an eternal inheritance in the world to come: they looked for a mighty war-like leader, whose talents and prowess might recover for them their civil liberty, which they regarded as infinitely more important than the *liberty* with which Christ alone could make them *free*. So fondly, indeed,

did they dream of a temporal kingdom for their Messiah, and so closely rivitted were their minds to this master prejudice, that they could brook no contradiction on the point. Such being the case, it will excite no wonder, that when Christ appeared in the flesh, he was to them like a root out of dry ground, equally destitute of form or comeliness.

There are three very striking facts, which, if rightly considered, will throw much important light upon this subject. *The advent of the Saviour;—his public entrance into Jerusalem;—and the manner of his death.*

First: the advent of Christ. A reference to the historical account will refresh our memory. “Joseph went up from Galilee out of the city of Nazareth into Judea, into the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife, *she* being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, *and laid him in a manger, because there was no room for him in the inn.* And there was in the the same country, shepherds abiding in the field, keeping watch over their flock by night. And lo! the angel of the Lord came upon *them*, and the glory of the Lord shone round about them, and they were sore afraid. And the Angel said unto them, fear not; for behold I bring you good tidings of great joy which shall be to all people. For unto you is born, this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was, with the angel, a multitude of the heavenly host, praising God, and saying: Glory to God in the highest, and on earth peace, good will toward men. The evangelist Matthew, furnishes an account of another very striking circumstance. “Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came *wise men* from the East to Jerusalem, saying where is he that is born King of the Jews? for we have seen his *star* in the East, and have come to worship him.”

Now let us group these persons and circumstances. In a *stable* in the city of Bethlehem, we have a poor man and his wife, with their new-born infant cradled in a manger. So poor and so friendless, that they can obtain, even under their peculiar and trying circumstances, no accommodations in the caravansary. Again: we have an Angel of the Lord sent on a message—to whom?—Cæsar? Herod?—No, but to a few *poor* shepherds, who were guarding their flocks by night. But what was the message with which the angel was entrusted to the shepherds? It was to announce the birth of that poor child lying in the manger, by the titles of Saviour and ruler. Again: we have the Eastern Magi directed to the place of his birth by an extraordinary star.

In the foregoing circumstances, we find the fullest contempt poured upon the splendid pageants with which earthly royalty delights to surround itself, no doubt to teach us that neither the new-born King, or the kingdom, which he came on earth to establish. and over which he was to reign for ever, was of this world.

Secondly: I direct your attention for a moment to the public entry which the Lord made into the city of Jerusalem. The account is as follows:—“And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the Mount of Olives, he sent two of his disciples saying, go ye into the village over against you; in the which, at your entering, ye shall find a colt tied, whereon never man sat: loose him, and bring him hither. And if any man ask you, why do you loose him? thus shall ye say unto him, because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, why loose ye the colt? And they said the Lord hath need of him. And they brought him to Jesus: and cast their garments upon the colt, and they set Jesus thereon. And as they went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice for all the mighty works they had seen; saying, blessed be the king that cometh in the name of the Lord: peace in Heaven, and glory in the highest.” This event was an exact fulfilment of the prophecy of Zachariah. “Rejoice greatly daughter of Zion; shout O daughter of Jerusalem: behold thy king cometh unto thee: he is just, and having salvation; *lowly*, and riding upon an ass, and upon a colt the foal of an ass.” What a striking contrast does this procession form to the splendid estate of Solomon; to the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup bearers, and the throne of ivory overlaid with the best gold, which had six steps by which it was ascended: his thousand and four hundred chariots, and twelve thousand horsemen: his two hundred targets of beaten gold, and his three hundred shields of gold.” And yet this lowly King, riding upon an ass, was Solomon’s Lord; yea Prince of all the kings of the earth! How shall we account for this contrariety of taste, so apparent between the servant and his Lord? His kingdom was not of this world.

Thirdly: Let us look for a moment at the manner of his death.

Hundreds of men have waded through blood and slaughter to a throne; and many have fallen the victims of their own ambition, pride, and wanton cruelty. But here we have one, who ascended to *his* throne from a gibbet; whilst the yells of an infuriated multitude, and the groans of despairing and disappointed fiends;—commingled;—the rapturous sounds of the seraphim,

made the arches of Heaven ring, as they bore him on his triumphant car to take possession of that kingdom which is an everlasting kingdom, and whose limits are the outskirts of creation. This to the Jews was a stumbling block, and to the Greeks foolishness; but to every believer it stands as an imperishable monument of the combined wisdom and power of God! Looking at this astonishing transaction by the light of Revelation, how mean and worthless do all the fading glories of this world appear! and inconceivably light are all those afflictions and sorrows by which the children of God can be affected when in time contrasted, with that eternal weight of glory, which, as the subjects of a kingdom that is not of this world, awaits them.

Let us now approach this subject a little nearer, and by so doing I trust we shall be able to discover to our satisfaction the nature of that empire over which Jesus Christ is to be the perpetual Ruler.

Permit me then to call your attention

1. *To the principles of the kingdom which the Saviour unfolded, and by which he was governed.*

2. *Show that the Apostles, in executing the commissions with which they were respectively charged, understood and carried out the principles of their divine Master.*

3. *That the Church, in its purest and happiest state, submitted to those principles.*

4. *Trace the apostacy and subsequent misery of the Church, to a departure from those principles.*

5. *Justify the temporal condition of many of the people of God from the principles of Christ's Kingdom.*

1. Permit me then to call your attention to the principles of the Kingdom of the Lord Jesus Christ, which he unfolded, and by which he was governed.

It has been already shown, that in the expectations which the Jewish nation entertained of their long expected Messiah, and the throne of David which he was to occupy, they seemed in general to have had no other object in view than the establishment of a temporal monarchy, like other kingdoms of this world. Hence it was absolutely necessary for the Saviour at the very onset of his public ministry to be very explicit on this point. And we find him in his admirable sermon on the mount, yielding cheerfully and promptly to this necessity. As the Jews were totally ignorant of the nature of that kingdom which was the object of their fondest hopes, so were they equally ignorant of the spirit of those laws of which they were at all times so ready to boast. The exterior splendor of the Mosaic ceremonial and its carnal ordinances, but more especially the numerous traditions from time to time interwoven in it by the fathers, had a direct tendency to blunt the

moral sense, so that outward freedom from defilement, or any visible breach of the law, and a punctilious observance of ritual requirements, constituted in their estimation the very essence of perfection, whilst indulged abominations of the heart were entirely unnoticed. On this point it was the object of the Saviour at once to undeceive them. So far, however, was he from encouraging the idea, that he came to *set aside* the ancient law, or controvert the doctrines taught by their prophets, that he explicitly assured them, that he came not to *destroy*, but to fulfil. "To illustrate his meaning, the Divine Searcher proceeded to vindicate several of the commandments of the moral precepts from the corrupt and partial interpretations put upon them by the Scribes and Pharisees. It had been said *by*, or *to* them of old time, thou shall not kill: God had given the law; and the tradition of the elders had made this gloss upon it, '*whosoever shall kill shall be in danger of the judgment:*' by this it was implied, that nothing except actual murder was prohibited, and that this was to be avoided mainly from the dread of the capital punishment which was to be inflicted by the magistrate. They thus explained away the extensive and spiritual import of the command, and led the people to overlook the awful curse of God denounced against transgressions." That dreadful sin, the commission of which is so ruinous both to body and soul, and which is prohibited by the most awful sanctions, was interpreted by the traditionists as a mere prohibition of actual adultery with a married woman. But Christ taught that its spiritual import reached to the thoughts and desires of the heart. Thus we perceive in his initial instructions, the great principles of his kingdom gradually, but effectively, unfolding themselves. Men had hitherto been careful and troubled almost, if not entirely, about the concerns of the body, whilst the imperishable interests of the soul had been fearfully neglected. They were now to be aroused from their death-like slumber, and taught to believe that even the destruction of the body was to be regarded as a matter of trifling import, compared with the inestimable value of the soul, and the necessity of securing its salvation.

Again: the Pharisees and Scribes, hovering constantly about the pathway of the divine Redeemer, like hungry vultures ready to dart upon their prey, demand of him upon one occasion, "when the Kingdom of God should come." Perceiving their mistake, he proceeded at once to correct it by assuring them that the Kingdom of God was altogether very different from the picture drawn by their distempered imagination; that it would not appear to the outward senses in the pomp and glare of earthly royalty; but, on the contrary, that it was *wholly, entirely* SPIRITUAL, consisting in righteousness, peace, and joy in the Holy Ghost; and added, the "Kingdom of God is within you." Thus was this sacred Instructor constantly aiming to dislodge his infatuated hearers and cruel persecutors from the

strong-holds of earthly expectations in which they were so deeply and fatally entrenched.

Further: on a certain occasion, journeying from Judea to Galilee, he passed through Samaria, and, in a conversation which he held with a woman of that country, not only avowed himself as the long-expected Messiah, but stated and explained to her the nature of that service which would be alone acceptable to God. Exposing the ignorance of the Samaritans and the folly of engaging in religious devotions, with the nature and benefit of which they were entirely unacquainted, he admitted that the Jews, with all their advantages, were no longer to be considered as the peculiar favorites of Heaven, nor the worship of God restricted to Jerusalem. The dispensation of grace and mercy which he came into the world to introduce, was to supercede the dispensation of types and shadows. Here he brings *life* and immortality to *light*. "The hour cometh, and now is, when the true worshipers shall worship the Father in *spirit* and in truth; for such the Father seeketh to worship him. GOD IS A SPIRIT; AND THEY THAT WORSHIP HIM, MUST WORSHIP HIM IN SPIRIT AND IN TRUTH. "Not in types, but according to the truth contained in them; for 'the law was by Moses, but grace and truth came by Jesus Christ.' We must have just and awful thoughts of the divine Majesty, often representing him to our thoughts as a God of infinite purity and justice, as well as of power and of wisdom; one who is always present, and beholds all our secret thoughts and actions in order to a future recompense. We must endeavor to resemble him in holiness and righteousness, in truth, in goodness, and in mercy. And we must worship God from spiritual principles, a sincere love and filial reverence of him; and to spiritual ends, that we may promote his glory and do what is well pleasing in his sight; and after a spiritual manner, serving him with the whole *heart, soul, and mind*, and with a fervency of spirit."

Thus we perceive that, in the Saviour's explication of the nature, extent, and sanctions of the moral precepts, in correcting the misapprehensions of the Scribes and Pharisees as to the nature of the Kingdom of God, and in his address to the Samaritan woman, he clearly unfolds the nature of his kingdom. IT IS SPIRITUAL—ITS LAWS ARE SPIRITUAL—ITS WORSHIP IS SPIRITUAL—its subjects are spiritual: the weapons of its warfare are not carnal, but mighty through God to the pulling down of strong-holds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. Though they are in the world, they are not of the world, and consequently *it* is not of this world.

The conduct of the Lord Jesus Christ, whilst executing his ministry on earth, was a practical commentary on his own avowed principles.

There are four incidents in the Saviour's life, as recorded by the evangel-

ists, which will serve to illustrate and confirm this assertion. The first relates to an application which was made to Him by one of his hearers, desiring Him to interpose his authority, and compel his brother to divide the estate with him. To which the Saviour gives a decided negative: "Man who made me a judge or a derider amongst you." "In matters of this nature, I will not interfere; this forms no part of my commission." Now, no one will dare to impute to the righteous Saviour *indifference* in a case in which *right or wrong, injustice or oppression*, was involved; but simply that a decision on such a subject was beyond his province. But mark how promptly he seizes the occasion thus afforded to expose the sin of covetousness, which no doubt he detected either in the heart of the applicant, or in *his* bosom, who was the occasion of this ill-timed and inappropriate request. "The refusal of Jesus Christ to interfere in this matter," says Matthew Henry, "shows us what is the nature and constitution of his kingdom. It is a spiritual kingdom, and not of this world—it *does not interfere with civil power*, nor take the authority of princes out of their hands. Christianity leaves the matter as it found it as to civil power. It does not intermeddle with civil rights: it obliges all to do justly, according to the settled rules of equity; *but dominion is not founded in grace*. It does not *encourage* our *expectations* of *worldly* advantages by our religion."

The next case, to which I will direct your attention as illustrative of the Saviour's conduct, is that of the woman taken in adultery.

"And the Scribes and Pharisees brought unto him a woman taken in adultery; and, when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses, in the law, commanded us that such should be stoned; but what sayest thou? This they said, tempting him, that they might have cause to accuse him. But Jesus stooped down, and wrote with his finger upon the ground. So when they continued asking him, he lifted up himself and said unto them, He that is without sin amongst you, let him first cast a stone at her. And again he stooped down and wrote upon the ground. And they who heard it, being convinced by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself and saw none but the woman, he said unto her, Woman, where are those three accusers? hath no man condemned thee? And she said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go and sin no more." The conduct of the blessed Redeemer in this affair, is in good keeping with the last; whilst he judiciously avoids the snare spread for him by his artful enemies in declining to act as a judge in this matter, yet he is intent upon the work for which he came into the world; it was to bring sinners

to repentance, and thus, by his mercy and forbearance, awaken in the breast of this poor trembling sinner, emotions of deep and lasting contrition for sin. But, with the judicial act, he would have nothing to do. It was beyond his province, because "*His kingdom is not of this world.*"

The inconsiderate conduct and carnal expectations of those Jews, who had witnessed the performance of many stupendous miracles, and had partaken of the benefits of one, supplies us with our third incident of illustration.

The account is furnished in the first fifteen verses of the gospel by John.

Astonished and amazed at the power which could make five loaves and two small fishes, not only prove sufficient to feed so great a multitude, but also to leave fragments which filled twelve baskets, the men who had seen the miracle which Jesus did, said at once, this is of a truth, that prophet which should come into the world. "When Jesus, therefore, perceived they would come and take him by force to make him a king, he departed again into a mountain, himself, alone." Had temporal power been the object of the Saviour, he would, no doubt, have availed himself of the general excitement produced in his favor by the recent miracle. But so far was he from countenancing their design, that upon the first intimation of it, he retires from them, giving another proof of his humility and spiritual mindedness. "Herein he has left a testimony against ambition and affectation of worldly honor, to which he was perfectly mortified and has taught us to be so. Let us not then *covet to be idols of the crowd*, nor be desirous of vain glory. Against faction and sedition, treason AND REBELLION, AND WHAT-EVER TENDS TO DISTURB THE PEACE OF RULERS AND PROVINCES. By this, it appears that he was in fact no enemy to Cæsar, *nor would he have his followers be so, BUT BE QUIET IN THE LAND*; that he would have his *ministers* decline every thing that looks *like* sedition, or looks *towards* it, and improve their interest only for their work's sake."

The fourth and last fact to which I will direct your attention as illustrative of the Saviour's principles, occurred at the time of his appearance in the garden.

As the circumstance is very important, especially as it stands in connection with our present subject, I shall be excused if I examine it somewhat in detail.

When the hour of his sufferings approached, he apprised his disciples of the perilous circumstances under which his death would place them, and warned them of their own defections. Drawing them still closer to him, he refers to the directions which he gave them, when first sent to announce the coming of the Kingdom of God. "When I sent you without purse and scrip, and shoes, lacked ye any thing? and they said nothing. Then said he unto them, but now he that hath a purse, let him take it, and like-

wise his scrip; and he that hath no sword, let him sell his garment and buy one. For I say unto you, that this that is written must yet be accomplished in me, and he was reckoned amongst the transgressors: for the things concerning me have an end. And they said, Lord, here are two swords. And he said unto them, "it is enough." In this passage, notwithstanding the apparent sanction which the Lord Jesus Christ gives to the employment of carnal weapons by his followers, I greatly question if one can be found within the whole range of revealed truth, which makes so directly and decidedly against it. In the animated language of the prophets, says Dr. Campbell, their predictions are often announced under the form of commands. The prophet Isaiah, in the sublime prediction he has given us of the fate of the King of Babylon, thus foretells the destruction of his family, (xiv 21): *Prepare slaughter for his children for the iniquity of his fathers, that they do not rise nor possess the land.* Yet the instruments by which Providence intended to effect the extirpation of the tyrant's family, were none of those to whom the prophecy was announced. The prophet Jeremiah, in like manner, foretells the approaching destruction of the children of Zion, by exhibiting God as thus addressing the people, (ix. 17, 18): *call for the mourning women that they may come; and send for cunning women, and let them make haste and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.* There matter of sorrow is predicted, by commanding the common attendants on mourning and lamentation to be gotten in readiness. Here warning is given of the most imminent dangers, by orders to make the customary preparations against violence, and to account a weapon more necessary than a garment. In the prophecy of Ezekiel, (xxxix. 17, 18, 19,) and in the Apocalypse (xix. 17, 18,) so far is this alegoric spirit carried, that we find orders given to brute animals to do, what the prophet means only to foretell us they will do. The production of the two swords and our Lord's answer, shew manifestly, two things; the first is, that his meaning was not perfectly comprehended by them; the second, that he did not think it necessary at that time to open the matter further to them. But by saying on the production of the two swords, "It is enough," though he declined attempting to undeceive them, by entering further into the subject, yet he signified with sufficient plainness to those who should reflect on what he said, that *arms* were not the resources which they ought to think of. For what were two swords against all the ruling powers of the nation? The import of the proverbial expression here used by our Lord, is therefore this: "We need no more;" which does not imply that they really needed any." This interpretation is so obviously just, that upon no other principle can we account for the rebuke which Peter received for officiously and unbidden, using his sword in the garden. "Put up thy sword again in its

place, for all they that take the sword shall perish with the sword." A prophecy which has recently with melancholy exactness been fulfilled. This view of the subject is also sustained by Beza and Doddridge, as quoted by Scott: "My fellow soldiers, you have hitherto lived in peace, but now a dreadful war is at hand: so that omitting all other things, you must think only of *arms*." But when he prayed in the garden and reproved Peter for smiting with the sword, he himself shewed what those arms were." "You may easily guess," says Doddridge, "at the reception which you are likely to meet with, when you come in the name and authority of one who has suffered as a malefactor, and yet demand faith and obedience to him as an Almighty Saviour." Thus is it very apparent, that whilst Christ shewed by his figurative directions to his disciples, what would be the suggestions of mere worldly policy under similar circumstances; yet that they had as little reason to depend on the *quality* as they had in the number of their weapons.

I trust I have succeeded in proving to your satisfaction, that in developing the principles of his kingdom, Jesus Christ fully justified his declaration to Pilate, and that to every action of his life we may appeal with entire confidence for an exact correspondence between his principles and his practice.

Second: The Apostles, in executing the commission with which they were respectively entrusted, understood and carried out the principles of their Divine Master.

It must be confessed, that even up to the period of the Saviour's death, yea, even after his resurrection, the disciples clung to the notion of a temporal kingdom; but after the descent of the Holy Spirit, their views and feelings were entirely changed. Before, they only saw men as trees walking; but now they see every object distinctly. The descent of the Holy Spirit on the day of Pentecost, produced an astonishing sensation upon all those who witnessed it: the rumour of the extraordinary event flew with the rapidity of lightning, and speedily drew to the spot an immense multitude. And as many of them were inhabitants of distinct and distant nations, speaking different languages, and influenced by conflicting interests and prejudices, the ability of a few illiterate fishermen of Galilee, to speak their languages with fluency and force, must have prepared them in some measure to expect as extraordinary a communication. Thus, when Peter repelled, with becoming and virtuous indignation, the allegation of drunkenness, and charged upon them in direct terms the murder of the Son of God, they were struck dumb with horror and amazement; whilst the Holy Spirit gave efficacy to the word of his grace, which bore down all the vain imaginations, black suspicions, and presumptuous reasonings by which their minds were fortified, and they were constrained to cry out in the bitterness of their souls: "Men and brethren, what shall we do?"

How admirably adapted to the condition of those poor convicted sinners, was then the gospel of their salvation, which was made known to them in terms so appropriate and conciliating. "This divine declaration of mercy, to men in the situation of those convicted Jews, pricked to the heart with consciousness of their guilt, and overwhelmed with despair, must have been like life from the dead. Three thousand of them joyfully received the Apostles' doctrine, were baptized, and the same day added to the number of the disciples that already existed in Jerusalem." And here we recognise the beginning of the establishment of the kingdom of the Lord Jesus Christ in the world.

The Church at Jerusalem thus erected, may, with great propriety, be considered the model Church.

The question then may be fairly asked, in admitting into this Church Parthians, Medes, Elamites, and the dwellers in Mesopotamia, &c., did the Apostles dissolve any of the obligations under which, as citizens of various countries, they were laid to the "powers that be?" Did they disturb any of the social, civil, or political relations, which they mutually sustained? It will not be pretended. The whole of their intercourse with the people; the discipline which they established and enforced, as well as the doctrines which they taught, is comprehended in one short sentence: "We determined to know nothing among you, save Jesus Christ and him crucified."

It will be seen then, that, in opening their commissions and in planting the first Gospel Church, the Apostles faithfully yielded obedience to the precepts, and followed closely in the footsteps, of their divine Master.—Would that all their successors in each generation to the present time had copied *their* example!

What a spectacle of holy love and elevated benevolence did this infant Church present to the world! Truly it was a city on a hill! Nor was there any reason why it should be hid. The doctrines which they believed, and in which they found all their happiness and joy, was the common bond of union amongst them. They loved one another for the truth's sake, which dwelt in them. To this they were mutually attached, as being the common centre of their hope and joy; and it prompted them to take a lively interest in each other's welfare. "There were none of them that lacked; for as many as were possessed of lands sold them, and laid the amount at the Apostles' feet, and distribution was made as every man had need." It is evident, therefore, that they were not connected by any of those ties which constitute the spring of action in the kingdoms of this world. In men actuated by such noble and disinterested principles, *human policy* could have no place. Their *fears*, their *hopes*, their *joys*, and their *sorrows*, were *spiritual* in their nature, and heavenly in their tendency. They were all animated by one glorious object of pursuit—the

attainment of that glory, honor, and immortality, promised them by the Lord Jesus Christ."

The limits which I have prescribed to myself in this discourse (and which I will not, if possible, transgress) prevent me from noticing some of the important points in the early history of the Church with that particularity which would throw much light upon the subject before us, and which, in strict justice to the cause, ought not to be omitted.

Leaving the other Apostles to pursue their work of faith and love, we will confine our attention, for a few moments, to the labors of that eminent servant of God, the Apostle Paul. This faithful and indefatigable laborer in the vineyard of our Lord Jesus Christ, was not only successful in planting Churches, but careful to teach them to *observe*, and *obey* all the commandments and ordinances of their new Sovereign.

Many important and difficult questions having been agitated in the Corinthian Church by a false teacher, who was either altogether ignorant of the nature of the Kingdom of Christ, or maliciously designed its overthrow, that Church submitted them with much propriety to their spiritual father, the Apostle Paul.

One of the questions referred to, was the propriety of entering into the marriage state at all. It appears that the false teacher urged upon them the observance of the Jewish notion, which regards a life of celibacy as a direct violation of the divine precept. On the other hand, some of their own philosophers, especially the Pythagoreans, represented the matrimonial connection as inconsistent with purity. The answer which the Apostle gave to this question, is before the reader in the seventh chapter of the first epistle to the Corinthians, and is a fine specimen of the prudence and piety for which this great man is so justly distinguished.

The next question respected the condition of those Christians whose matrimonial companions still continued in a state of heathenism. His answer to this question was, that difference of religion did not dissolve the marriage contract, made in unbelief, though by a very natural and legitimate inference, he discountenanced the formation of such a union when one of the parties was a Christian and the other an unbeliever.

It appears from the third question proposed to the Apostle, that some of the Corinthians (*mised*, in all probability, by the *false teacher* who supposed that gain was godliness) entertained erroneous notions concerning the privileges conferred upon them by the gospel. They were induced to believe, that, on becoming Christians, they were at once absolved from their former *social* and *political* obligations, as well as from those by which they were bound to the rites and ceremonies of paganism. To remove this dangerous error, he tells them explicitly, that every one, after his conversion, was to remain in the political state in which he was converted.—

“Let every man abide in the same state wherein he was called.” This direction he gave in a particular manner to slaves: After their conversion, they were to continue under the power of their masters as before, unless they could lawfully obtain their freedom, and in such cases they were to make the best use of it. “Art thou called being a servant (*doulos*,* slave) care not for it; but, if thou mayest be made free, use it rather. For he that is called in the Lord being a servant, (slave,) is the Lord’s free man: likewise, also he that is called being free, is Christ’s servant (slave†). Ye are bought with a price, be ye not the servants (slaves) of men? Brethren, let every man wherein he is called therein abide with God.”

The importance of the foregoing direction must be obvious to every candid mind, when the readiness with which an unbelieving world seizes every pretext to malign our holy religion is considered. Under the influence of the *false teacher* at Corinth, the believing slaves might have been induced to abscond from their masters, and by so doing have brought a reproach upon the Gospel of Christ.

From the instructions given to the Corinthians to respect scrupulously the solemn obligations which their social and political relations imposed, you must not suppose that the Apostle was giving directions to them, which would not apply with equal force and propriety to all other Churches. For instance: in his epistle to the Ephesians, (vi: 58,) “servants” (*douloi*, slaves) “obey your masters, according to the flesh, with fear and trembling in singleness of heart, as unto Christ: not with eye service, as men pleasures, but as the servants” (*douloi*, slaves) “of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to man: knowing that whatever any good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.”

The same directions are given in the epistle to the Colossians, and those Christians who sustained the relation of slaves are earnestly exhorted to yield implicit obedience to their masters in all things lawful, whether they were Christians or Heathens, and to serve them faithfully, not only when under their immediate observation, but in their absence.

I will detain you a moment longer, by adverting to the directions which the Apostle gave to his young and interesting associate Timothy, to aid him in the discharge of the duties which had been committed to him in consequence of the innovations introduced into the Ephesian and neighboring Churches. In the sixth chapter of the first epistle to Timothy, and the first five verses, we derive much important information. “Let as many servants as are under the yoke, count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters let them not despise them, because they are

brethren, but rather do them service, because they are faithful and beloved partakers of the benefit. These things teach and exhort. *If any man teach otherwise*, and consent not to wholesome words, EVEN THE WORDS OF OUR LORD JESUS CHRIST, and to the doctrine which is according to godliness, he is *proud, knowing* nothing, but doting about questions and strifes of words, whereof cometh *envy, strife, railings*, EVIL SURMISINGS. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness : FROM SUCH WITHDRAW THYSELF !

The last case which I will mention is that of Onesimus. This individual was a slave of Philemon, a rich inhabitant of Colosse, and a distinguished member of the Church in that place.

From some disgust, or that which is more probable, having robbed his master, he ran away, and wandering as far as Rome, he heard the Apostle preach, and was converted by his ministry; for the Apostle calls him his son, whom he had begotten in his bonds. Now the fruit of this conversion was apparent by the desire which he manifested to return without unnecessary delay to his master, and repair as much as possible the injury which by desertion and fraud he had inflicted. "What the Apostle wrote to Philemon on this occasion is highly worthy of our notice : namely, that although he had great need of an affectionate, honest servant, to minister to him in his bonds, such as Onesimus was, who, had he been at his own disposal, would no doubt have been much pleased to have performed that service for his spiritual father ; yet the Apostle would by no means detain Onesimus without leave of Philemon, because it belonged to him to dispose of his own slave in the way he thought proper. *Such was the Apostle's regard to justice, and to the rights of mankind.*"

I have now, I think, very clearly shown, that, in executing the commission intrusted to them by the Lord Jesus Christ, the Apostles fully understood, and invariably carried out the principles contained in the text. "My kingdom is not of this world." I now proceed to show :

That the Church, in its purest and happiest state, recognised the same principles and cheerfully submitted to their authority.

We have already seen, that the first Christian Church which was formed in Jerusalem, exhibited all the distinguishing and beautiful features of the spiritual kingdom of Christ. They were inhabitants of various regions—lived under different forms of government—were affected by local prejudices and preferences—yet, they all cordially embraced the message of grace, and each other. The Apostles, with great zeal and affection, set forth the *mission*, sufferings, death, resurrection and ascension into Heaven of the son of God, which they believed, and were built up on the faith and hope of the gospel. It is true, as we have already hinted, that, at a very early period of the Church, false brethren crept in unawares, to spy out their liberty, and im-

pose upon the credulous; but their numbers were comparatively few and unimportant, and though the injuries which they inflicted were both seen and felt, they were only like those dark spots in the sun, which, by contrast, show his effulgence to greater advantage.

It should be remembered that for the three centuries the Christian Church had to sustain the shock of a combined opposition from Jews and Gentiles. The former were enraged almost to madness by the bare thought of admitting the latter into a participation of favors hitherto deemed exclusively their own. Whilst on the other hand the Gentiles beheld with ineffable scorn the attempt of a few vagrant Jews to overturn their ancient and venerated religion, by setting up as the only proper object of trust and confidence for life and salvation, the founder of their sect, who but a few years before had been executed at Jerusalem as a vile malefactor. When, however, notwithstanding the combined opposition and hatred of Jews and Gentiles, whose kings and rulers "set themselves, and took council together against the Lord, and against his anointed," the word of the Lord grew and multiplied exceedingly, so that Jerusalem was filled with the Heavenly truth, and Churches were planted in Antioch, Corinth, Ephesus, Philippi, Thessalonica, &c. it became necessary in the judgment of the opposing powers to array a more formidable resistance to the growth of the new religion than scornful epithets, or the stones and clubs of a mob could supply.

Herod, the grandson of Herod the great, was professedly attached to the institutions of Moses, supposing by this artifice to ingratiate himself into the good graces of the Jews, whose approbation of his government it was his interest to secure. Knowing how decidedly hateful the sect of the Nazarenes was to the rest of the nation, he did not scruple to gratify their revenge by murdering James, the brother of John, and perceiving from the expressed pleasure of the Jews, that further acts of violence would be grateful to them, he imprisoned Peter with the intention of executing him after the passover.

The conduct of the Church upon this trying occasion is worthy of especial notice. Instead of attempting to excite the sympathies of the public by representing the cruelty of this tyrannical and oppressive act, they did that which, as the subjects of a spiritual kingdom, and whose Lord was Prince of the kings of the earth, best became them: *they betook themselves to prayer*. "Peter was kept in prison; but prayer was made without ceasing of the Church unto God for him," and the fervent prayers of this holy band of disciples proved effectual: Peter was delivered from prison, and disappointed the expectations of the Tyrant!

The persecutions commenced against the Christians in Judea, were but the precursors of more sanguinary and extensive ones, carried on by the Roman Emperors at Rome, and even to the distant provinces of the empire. Yet it is worthy of remark, that during the long and cruel persecutions waged

against the Christians, they are not once accused of plotting against the State, or of interfering in any respect with social or political relations. They readily obeyed the civil magistrate in all things lawful; but when he commanded them to seal up the truth of God, by withholding the knowledge of salvation from their perishing fellow men, or required them to countenance the superstitious rites of Paganism, even though it were by throwing a few grains of incense upon the altar, they refused—nobly refused. As frontlets between the eyes they had inscribed: “*Whether it be right in the sight of God to harken unto you more than unto God, judge ye.*” This was the watchword, and the motto of all the sacramental host of God’s elect.

But the best comment upon the principles by which the primitive Christians were governed, will be found in the admission of their enemies and persecutors, as well as in the apologies which were offered in their defence.

Much light is thrown upon this subject in the correspondence between Pliny, the Governor of Bythinia, and Tragan, the Emperor of Rome.

Tragan assumed the imperial purple at the close of the first century, at which time the Christian religion prevailed almost as much in the Roman Empire as did the waters in the days of Noah. To stop the further progress of this, to them, hateful superstition, every species of cruelty was practised which infernal ingenuity and malice could suggest. Yet, like the Israelites in Egypt, the more the Christians were oppressed, the more they multiplied. “Do your worst,” says Tertulian, “and rack your inventions for tortures for Christians. ’Tis all to no purpose; you do but attract the notice of the world, and make it fall the more in love with our religion. The more you mow us down, the thicker we spring up—the Christian blood you spill, is like the seed you sow; it springs from the earth and fructifies the more. That which you reproach in us as stubbornness has been the most instructive mistress in proselyting the world; for who has not been struck with the sight of what you call stubbornness, and from thence prompted to look into the reality and grounds of it? and who ever looked well into the grounds of our religion that did not embrace it? and who ever embraced it on proper grounds that was not ready to die for it?” This spirited appeal was as applicable to the state of the Church and its bitter enemies, in the days of Tragan, as when delivered by Tertulian many years afterwards.

So grave a matter, indeed, did the prevalence of Christianity appear to Pliny, that he thought it his duty to take the directions of the emperor for his guidance in this difficult affair. It will be seen by the following letters, that no imputations of political intrigue were made; no charges of attempting to excite the passions and interests of the public in their favor; “No occasion of fault was found against them, except it was concerning the law of their God.”

“C. PLINY to the Emperor Tragan wishes health. SIRE—It is customary with me to consult you upon every doubtful occasion ; for, where my own judgment hesitates, who is more competent to direct me than yourself, or to instruct me where uninformed ? I never had occasion to be present at any examination of the Christians before I came into this province ; I am therefore ignorant to what extent it is usual to inflict punishment, or urge prosecution. I have also hesitated whether there should not be some distinction made between the young and the old, the tender and the robust ; whether pardon should not be offered to penitence, or whether the guilt of an avowed profession of Christianity can be expiated by the most unequivocal retraction ; whether the profession itself is to be regarded as a crime, *however innocent in other respects the professor may be*, or whether the crimes attached to the name must be proved before they are made liable to punishment.

“In the meantime, the method I have hitherto observed with the Christians, who have been accused as such, has been as follows : I interrogated them—“Are you Christians ?” If they avowed it, I put the same question the second and a third time, threatening them with the punishment decreed by the law. If they still persisted, *I ordered them to be immediately executed ; for of this I had no doubt, whatever was the nature of their religion, that such perverseness and inflexible obstinacy, certainly deserved punishment.* Some that were infected with this madness, on account of their privilege as Roman citizens, I reserved to be sent to Rome to be referred to your tribunal.

In the discussion of this matter, accusations multiplying, *a diversity of cases occurred.* A schedule of names was sent me by an unknown accuser ; but when I cited the persons before me, many denied the fact that they were, or ever had been, Christians ; and they repeated after me an invocation of the gods and of your image, which, for this purpose, I had ordered to be brought with the statues of the other deities. They performed sacred rites with wine and frankincense, and execrated Christ ; *none of which things I am assured a real Christian can ever be compelled to do.* These, therefore, I thought proper to discharge. Others, named by an informer, at first acknowledged themselves to be Christians, and then denied it, declaring that, though they had been Christians, they had renounced their profession some three years ago, others still longer, and some even twenty years ago. All these *worshipped* your image and the statues of the gods, and at the same time execrated Christ.

And this was the account which they gave me of the nature of the religion which they once professed ; whether it deserves the name of crime or error, namely, that they were accustomed, on a stated day, to assemble before sunrise, and to join together in singing hymns to Christ as to a deity,

binding themselves as with a solemn oath not to commit any wickedness—to be guilty neither of theft, robbery, nor adultery—never to break a promise, or keep back a deposit when called upon. Their worship being concluded, it was their custom to separate and meet together again for a repast, promiscuous indeed, and without any distinction of rank and sex, *but perfectly harmless*; AND EVEN FROM THIS THEY DESISTED SINCE THE PUBLICATION OF MY EDICT, in which, agreeably to your orders, I forbade any societies of that sort.

For further information, I thought it necessary, in order to come at the truth, *to put to the torture* two females called deaconesses; but I could extort from them nothing except the acknowledgment of an excessive and a depraved superstition. Informations are pouring in against multitudes of every age, of all orders, and of both sexes, and more will be impeached, so that I determined to consult you; for the number of culprits is so great as to call for the most serious deliberation, for the contagion of this superstition hath spread not only through cities, but villages also, and even reached the farm-houses. I am of opinion, nevertheless, that it may be checked, and the success of my endeavors hitherto forbids despondency, for the temples once almost desolate begin to be again frequented—the sacred solemnities which had for some time been intermitted are now attended afresh, and the sacrificial victims which once could scarcely find a purchaser now obtain a brisk sale. Whence I infer that many might be reclaimed, were the hope of pardon on their repentance absolutely confirmed.

The following is the emperor's reply:

Tragan to Pliny.

“MY DEAR PLINY—You have done perfectly right in managing, as you have, the matters which relate to the impeachment of the Christians. No one general rule can be laid down which will apply in all cases. These people are not to be hunted up by informers; but, if accused and convicted, let them be executed; yet with this restriction, that, if any renounce the profession of Christianity, and give proof of it by offering supplications to our gods, however suspicious their past conduct may have been, they shall be pardoned on their repentance. But anonymous accusations should never be attended to, since it would be establishing a precedent of the worst kind, and altogether inconsistent with the maxims of my government.”

These letters are very important, inasmuch as they furnish indubitable proof of the peaceable habits of the Christians of those days, and their willingness to submit for the sake of peace and a good conscience to the most unjust requisitions. For, according to the confession of Pliny himself, they desisted from their accustomed public devotional exercises on the sabbath, when, by his edict, their meetings were forbidden. How easily might they have defended themselves against their persecutors, had they deemed it

consistent with the principles of the gospel to have had recourse to the sword? "But the Christians neither abused their power to resist government, nor did they act indecently in their worship. They knew the edicts which were in force against them; and, to avoid giving offence, they assembled before break of day for the worship of their God and Saviour. And when Pliny issued his edict to that effect, they for a while yielded to the storm, and desisted from the observance of their Agapa or feasts of charity. This view of things abundantly justifies the encomium of Hegesippus, one of the earliest christian writers, 'that the church continued until these times as a virgin pure and uncorrupted.'

One or two short extracts more shall suffice for the illustration of this part of the subject. Turtulleaus, whose name has already been introduced, flourished at the close of the second century, and at the commencement of the third. This Father is celebrated for his defence of the doctrines of the gospel and the conduct of its professors. As his apology for the disciples is regarded, by most, as furnishing a faithful picture of Christianity in his time, a few periods from it, it is hoped, will not be unacceptable. "We pray," says he, "for the safety of the Emperors, to the Eternal God, the true, the living God, whom Emperors themselves would desire to be propitious to them above all others who are called Gods: we, looking up to Heaven with out-stretched hands, because they are harmless, with naked heads, because we are not ashamed, without a prompter, because we pray from the heart; constantly pray for all Emperors and Kings, that they may have a long life, secure empire, a safe palace, strong armies, a faithful senate, a well moralized people, a quiet state of the world: whatever Cæsar would wish for himself in his public or private capacity. I cannot solicit these things from any other than from HIM, from whom I know I shall obtain them, if I ask agreeably to his will; because he alone can do these things, and I expect them from him, being his servant, who worship him alone, and am ready to lose my life in his service. Thus then let the claws of wild beasts pierce us, or their feet trample upon us while our hands are stretched out to God; let crosses suspend us, let fires consume us, let swords pierce our breasts—a praying christian is in a frame for enduring any thing. How is this, ye generous rulers? Will ye kill the good subjects who supplicate God for the Emperor? Were we disposed to return evil for evil, it were easy for us to avenge the injuries we sustain. *But God forbid that his people should vindicate themselves by human force*, or be reluctant to endure that by which their sincerity is evinced. Were we disposed to act the part, I will not say of secret assassins, but of open enemies, should we want force and numbers? It is true, we are but of yesterday, and yet we have filled all your towns, cities, islands, castles, boroughs, councils, camps, courts, palaces, senate fo-

rum: *we leave you only your temples!* For what war should we not be ready and well prepared, even though unequal in numbers? we who die with so much pleasure, were it not that our religion requires us rather to suffer death than to inflict it? If we were to make a general secession from your dominions, you would be astonished at your solitude. We are dead to all ideas of worldly honor and dignity: **NOTHING IS MORE FOREIGN TO US THAN POLITICAL CONCERNS—THE WHOLE WORLD IS OUR REPUBLIC.**" Nothing, it is believed, can appear with stronger evidence than this: that whatever privileges the Christians of the primitive Church enjoyed in common with other citizens, they never attempted to interweave the immunities of the citizen with the distinctive characteristics of the Christian. Paul thrice availed himself of the shield which Roman citizenship threw around those who enjoyed that dignity; but he never attempted to obtain the favor of his judges by appeals to principles which they would not, and, in truth, could not recognize.

Having shown that the Church, in its purest and happiest state, was governed in its conduct by the laws of a spiritual kingdom, I proceed, in the next place,

To trace its apostacy and subsequent misery to a departure from those principles.

The history of the Jewish Church furnishes many striking and instructive illustrations of the fatal evils which result from a distrust of the power, wisdom, goodness, and faithfulness of God; and of transferring the confidence, to which he is so eminently entitled, to man whose breath is in his nostrils. What availed a host of a thousand, thousand, and three hundred chariots, when a pious Asa, inspired with confidence in the faithfulness and power of his God, could say, "Lord, it is nothing with thee to save by many, or with them that have no power: help us, O Lord our God, for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee. Israel, though few in number, by the strength of the Lord, put the whole Ethiopian army to the route, as Gideon with his three hundred did the Midianites before. But when the same Asa relied on the King of Syria more than on his God, he was confounded; and from one act of violence and oppression, he proceeded to another, till his many virtuous deeds were almost obscured by his wicked ones. How affecting is the case of the good King Hezekiah! Who has not read with tearful admiration the account of his spreading the blasphemous letter of the Assyrian King before the Lord, and of the result of that pious act of holy confidence in God; yet, in the pride of his heart, he was more ready to show the ambassadors of a powerful monarch, the gold, the silver, and the precious stones which he had accumulated, than he was to magnify the grace, and power, and great condescension of God, so

manifest in his recovery from a dangerous sickness, which had drawn to his court the illustrious strangers. The hearer's recollection will serve him with many similar cases in the history of the Jewish Church.

For three hundred years, with but few intervals of repose, Christians passed through much tribulation into the kingdom of glory. During this trying period, their principles were severely tested, and their heavenly origin fully proved. But now a new scene is about to open : instead of the pious, laborious, and suffering minister of Jesus Christ, we are to look at the lordly prelate, clothed in purple and fine linen, faring sumptuously every day. We are not now to be summoned before sunrise to share in the holy and spiritual devotions of an obnoxious and suffering sect ; but we are to assemble with the rich and the noble, under the dome of a splendid cathedral, to listen to the music of the full toned organ ; be dazzled with the blaze of a thousand tapers ; or stand in wild amazement while we gaze on the gaudy trappings of a newly created priesthood. But is this a description of that kingdom which is not of this world ? We shall see.

In the beginning of the fourth century, Constantine, commonly called the Great, ascended the throne of the Cæsars. His father, Constantius Chlorus, had shown himself very favorably disposed towards the Christians, and Constantine gave early indications of a desire to protect and favor them. As the account of the professed conversion of this prince, is not, perhaps, familiar to all my hearers, it will be furnished for their information :—“ According to his own account, he was marching at the head of his army from France into Italy, against Maxentius, on an expedition which he was fully aware involved in it his future destiny. Oppressed with extreme anxiety, and reflecting that he needed a force superior to arms for subduing his adversary, he anxiously looked out for the aid of some Deity as that which alone could secure him success. About noon, when the sun began to decline, whilst praying for supernatural aid, a luminous cross was seen by the emperor and his army in the air, above the sun, inscribed with the words, ‘BY THIS CONQUER,’ at the sight of which, amazement overpowered both himself and the soldiery on the expedition with him. He continued to ponder on the event till night, when, in a dream, the Author of Christianity appeared to him to confirm the vision, directing him at the same time to make the symbol of the cross his military ensign.”

Of course every one is at liberty to credit this story who pleases ; yet, with the declaration of Jesus Christ to Pilate before him, it appears very strange that any intelligent and unprejudiced mind can. At any events, it answered the purpose of Constantine : he conquered his enemy, and, as a proof of his gratitude to the cross, as soon as he was made Master of Rome, he *honored* it by placing a spear of that form in the hand of the statue which was erected for himself.

And now commenced the new era of which we have just spoken. The new made *Christian* Emperor built places for Christian worship: he honored the synods of the bishops with his presence, and employed his influence and revenue for the aggrandizement of the Church. "The extraordinary occurrences in the life of Constantine," says a valuable writer, "produced an entire change in the whole of the Christian profession. Its friends were now no longer called to endure patiently the hatred of the world—to take up their cross and press after a conformity to Christ in his sufferings, and through much tribulation to enter the kingdom; but they were to bask in the sunshine of a worldly prosperity, enjoying the smiles of the great, and connecting with their profession the riches and honors of the present world, the baneful effects of which speedily began to develop themselves. So long as the Christians were persecuted by the Heathens, on account of their faith and practices, they were driven to the gospel as their only source of consolation and support, and they found it every way sufficient for their utmost need. The animating principles which it imparted raised their minds superior to the enjoyments of this world, and, in the hope of life and immortality, they were happy even if called to lay down their lives for the sake of their profession. And herein was the power of their religion conspicuous. It was not with them an empty speculation floating in the mind, destitute of any influence upon the will and the affections. Whilst it induced them to count no sacrifice too costly, which they were called to make for the gospel's sake, they were led by it to exercise the most Christian affection one toward another, to sympathize tenderly with each other in all their sorrows and distresses, and, by bearing one another's burdens, they fulfilled the Lord's new command of brotherly love."

But, as they now enjoyed the full tide of temporal prosperity under the patronage of Constantine, and had thrown off to a fearful extent their subjection to the law of Christ, they began to sit as judges upon the consciences and faith of others. As the spirit of the world increased, the genuine spirit of Christianity decreased. Factions multiplied—each made court to the emperor—sought his favor above all other things—gave him the title of bishop, and submitted to his decisions. As the income of the bishops increased, they soon increased in numbers, though not in graces.

It is impossible within the narrow limits of a single sermon to do more than take a glance (and that a very imperfect one) at the rapid descent of the Church into that dark and cheerless vale, in which for so many ages she lay prostrate. Suffice it to say, that, soon after the adhesion of Constantine to Christianity, and the bishops found themselves firmly seated upon the Episcopal throne, they began to display the depravity of their hearts. They quarrelled with, and excommunicated each other: they did not fill the Roman Empire with the doctrine of truth, but with the reports

of their scandalous lives. One bishop was ejected by Constantius, the successor of Constantine, and another substituted in his room. But so ungovernable were the passions of those who were *then called Christians*, that they rose in a body to oppose Hermogenes, the officer whom Constantius sent to introduce the new bishop unto his Episcopal throne, burnt down his house, and drew him round the streets by the heels until they murdered him!!

The history of what is called the Church, from a very early period after the pretended conversion of Constantine till within two hundred years of this date, is the history of intrigue, lust, and blood! and even down to the present period, in some of the benighted countries of Europe, to dispute the authority of Rome, is to invoke the prison and the stake. And even where the hands of the ecclesiastical executioner are tied, how dreadful is that wide-spread nominalism which every where abounds! And to what source shall we trace this fearful defection? Disloyalty to Christ, the only legitimate head and ruler of his church, and a wicked departure from the distinctive principles of his kingdom. But let me not anticipate.

I am, in the last place, to justify the temporal condition of the people of God upon the ground that the Redeemer's kingdom is not of this world.

The fact is incontrovertible, that the overwhelming majority of God's people are poor in this world—many, very many, are great sufferers. A long list might be made out of some of the most eminent and devoted servants of God, whose *bodily* sufferings, through a long and laborious life, were so severe as to force from them the bitter cry, "Our bruises are incurable, our wounds are grievous." Superadd to this, the persecutions which in every age, they have been called to sustain. The treatment which the afflicted people of God endured from their relentless tormentors, may be summed up in the graphic language of the Apostle:—"They were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings: yea, moreover, of bonds and imprisonments: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented, (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens, and in caves of the earth.

Now, three reasons may be assigned for these permissive acts of Divine Providence. *First*: "for the trial of their faith, being much more precious than gold which perisheth, though *it* be tried in the fire." *Secondly*: to wean them from an undue attachment to this world, and to force them to cease from man, whose breath is in his nostrils, that their faith and hope might be in God alone. But in few things is the wisdom of God more apparent than when it is seen subordinating the temporary and compara-

tively light afflictions of the Christian to the advancement of his spiritual life.

The third reason for the Divine procedure in this respect, may be, to keep constantly before the mind the infinite superiority of the interests of the soul and eternity, when compared with the body and its transient duration on the earth. To this end the Great Redeemer directed his attention whilst personally ministering to men—"Fear not them that kill the body, and after that have no more that they can do: take no thought for your life what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat and the body than raiment?"

Were riches, and ease, and temporal honors compatible with the life of God in the soul, how easy would it be for the Great Father of the universe to bestow them? Certainly, the poverty of most, and the severe afflictions of many, cannot be attributed either to a want of love of his people, or power to deliver them from that state. But God would constantly impress the hearts of his children with the fact, that the glories, and honors, and riches of the spiritual kingdom into which they have been brought, are yet future; "that the inheritance which is incorruptible, and undefiled, and that fadeth not away, is *reserved in Heaven* for them, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time."

I now proceed, in the second place, *to enquire whether the measures which are employed by modern Abolitionists to effect the physical emancipation of the bond-servants of the South, are not utterly incompatible with, and entirely subversive of, the great and distinguishing principles of the kingdom of the Lord Jesus Christ.*

In prosecuting this part of the subject, it will be necessary for us to keep before our minds the principles which have been established and illustrated in the former part of this discourse. It is the speaker's earnest desire and prayer to arrive at the truth of those points at which he and many others are at issue. No vain or empty desire to achieve a victory; no wish to conciliate one party at the expense of another; and certainly no desire to misrepresent the actions, or call in question the purity of the motives of those from whom he differs, has induced him to enter upon the discussion of this deeply interesting and affecting topic. Let the hearers also cultivate a candid spirit, and a mind open to conviction. Let them *judge nothing before the time:*" then it may be confidently hoped, that this effort will not be altogether in vain.

To avoid any thing like an invidious mode of expression, I will personify Abolitionism, and enquire whether—in its constituent elements—in the attitude which it assumes—in the spirit which it breathes—and the grounds upon which it is defended, to effect the physical emancipation of

the bond-servants of the South—it is not utterly incompatible with, and entirely subversive of, the great and distinguishing principles of the kingdom of the Lord Jesus Christ?

1. *Abolitionism as it respects its constituent elements.*

Abolitionism, it will be recollected, claims to be regarded in an especial manner as a religious enterprise: it demands “a place amongst the most purely Christian and godlike enterprises, that have ever called forth the sympathies and energies of the people of God.” What, then, are the moral qualifications required by Abolitionism of such as wish to become its members? Are they required to profess “repentance towards God, and faith towards the Lord Jesus Christ?” By no means: so far is this from being the case, they may not only be *secret*, but *avowed* infidels: they may be Jews, Mahometans, or Pagans; they may be drunkards, liars, lewdsters and swindlers, and yet the arms of Abolitionism are open to receive them. They may be the secret and base destroyers of domestic purity and peace; yet they may become, and continue members of this *Christian enterprise*! They may assume its Presidential Chair, and sign admonitory letters to ministers of the gospel! The slave-holder alone is ineligible; he cannot become a member.

Now the question is, does the religion of Jesus Christ recognize an enterprise constituted as this is? Does it not say, “what hast *thou* to do, to declare my statutes, or that *thou* shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. *Thou sittest and speakest against thy brother; thou slanderest thine own mother’s son!*” Again: “Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?” Nothing can be more evident from this, and the former passage of Scripture quoted, than that the discordant materials of which Abolitionism is composed, is utterly incompatible with the nature of that kingdom whose subjects and servants are *called*, and *faithful*, and *chosen*. It will be little to the purpose to contend that a large majority of the members of anti-Slavery Societies are professedly pious; that many are eminently so; the Constitution presents no barrier against the entrance of the worst amongst the bad, if they are disposed to sign the articles of confederation, the only exception, as before stated, is being found in the condition of a slaveholder. Now if the warmest and ablest advocate of this scheme, can furnish, not to say a precedent, but any thing which can be tortured into the slightest resem-

blance of one, from the history of the Church, before the days of Canstantine, it will be necessary to reconsider the argument: until then, it will be assumed that the ground is made good.

Before I dismiss this part of the subject, I must take leave to mention another evil, which is inseparable from this heterogeneous mingling of the righteous and the wicked, this plowing with an ox and an ass, in an undertaking which assumes to itself the attributes of Christianity. The unconverted members of an anti-Slavery Society are made to endorse principles, and appeal to motives which they neither recognise, nor understand. For instance, a motion is made before the *whole* society to appoint a committee to prepare an address to the ministers of the gospel, appealing to them for their "co-operation in the efforts of this Society." The committee is appointed: it may consist of Christians, or infidels, as the case may be, there being no provision in the Constitution to guide the choice of the body in their selection. A form of address in due season is reported and adopted. And in that address we shall find something like the following: "*We* exhort you then *brethren* no longer to stand aloof from this *holy* cause. No longer lend the sanction of your silence, or the aid of your countenance, to those who oppose it. But come up to the help of the Lord, to the help of the Lord, against the mighty. Be not ashamed, or afraid to take your stand by the side of God's poor." Now, be it remembered, that this pathetic appeal; these holy breathings of philanthropy, are put alike into the mouths of the pious and the profane, the latter of whom are sinning against God openly and constantly; yet they constitute a part of the society, and it is by their sanction as much as by that of the pious, that this "address to the clergy" is sent forth. Can the thought then, I ask, for one moment, be entertained, that, that kingdom, into which there shall in no wise enter any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, can sympathise with such an organization as this? But I pass on to examine Abolitionism

2. *In the attitude which it assumes.*

Abolitionism, like the two-faced god, looks at the same time towards the capitol and the altar: it not only assumes the right to shake in one hand a rod over the Church, but in the other it brandishes a weapon against the State. It charges upon the Church high crimes and misdemeanors; and it threatens to teach obedience to the State by means of the ballot box! To establish both these facts, abundant evidence can be supplied. Take the following for an example. At the annual meeting of the Genesee county A. S. S. held at the Baptist meeting house in the village of Perry, N. Y. Feb. 22, 1838, the following resolutions were passed by the Society:

"Resolved, That we will not hereafter support any candidate for *legislative* or executive office in the government of the United States, who will

not, if elected, use his best endeavors for the repeal of all such laws as authorize or perpetuate slavery in the District of Columbia, or Territories, or sanction the domestic slave trade: And that we will not hereafter support any candidate for the legislative or executive department in the government of this State, who, if elected, will not use his official influence in favor of the abolition of slavery in the District of Columbia, or Territories, or of the domestic slave trade, or who will not support the repeal of such laws as allow slavery within this State."

"Resolved, That whatever may be the *motives* of ministers of the gospel who oppose anti-Slavery Societies, or who refuse to lift up their voice against the sin of slavery, their *influence* will be claimed by the oppressor as a sanction of his daring assumptions, be hailed by the mob as their watch-word to violence, and seized upon as full absolution from the guilt of the blood of the martyrs of freedom."

Again: "Another fact, as painful as it is pertinent, is, *that this system of legalized oppression is not only practised in the Church, and tolerated by the Church, but is in fact so sustained by the Church, that it lives mainly by her indulgence and her example.* This specification contains two parts, (1) that the Church, as such, does justify the present continuance of slavery, and (2) that her justification of it does, in fact, sustain the system, whilst her universal and decided condemnation would destroy it.

The church, as such, justifies slavery, inasmuch as her members and ministers speak and write, preach and practice in its defence. Excepted are three or four denominations, less numerous, but not less worthy; but the great leading denominations stand firm in justification of slave holding *for the present.* Now, this justification by the Church, in fact *sustains the system.* In several of the states, the vote of the Church thrown into the scale of emancipation, would renovate the laws and abolish slavery."*

This is the attitude which Abolitionism assumes towards the State and the Church: we shall see how such a course will be likely to subserve the interests of that kingdom which is not of this world. When the blessed Jesus was about to take possession of the mediatorial throne, he sent forth his Apostles into all the world to announce the joyful fact, "that God was in Christ reconciling the world unto himself, not imputing their trespasses to them." In obedience to this command, they went forth every where preaching the word, and the Holy Spirit gave testimony to their word by converting multitudes to the faith. In every place where converts were made, churches were formed, and they received for their government the ordinances of the spiritual kingdom—being taught to observe all things, which, by the Saviour, had been previously delivered in charge to them.

*Abolition, a religious enterprise. By Rev. Henry Cowles, professor of languages in Oberline Collegiate Institute, Ohio.

Beyond the precincts of the Church, they had no jurisdiction whatever. The duty of the minister was to preach the gospel of the kingdom every where, when a door was opened to him; but to enforce the peculiar and spiritual laws of the kingdom of Christ only upon those who professed to submit to their authority.

This is evident from the case of the Corinthian offender. After severely admonishing the Corinthian Church to exert the authority with which they were invested, and to punish ecclesiastically the offending member, the Apostle concludes, "For what have I to do, to judge them also that are without? *Do not ye judge them that are within.* But them that are without God judgeth: therefore put away from among yourselves that wicked person."

Now, admitting that the most heinous guilt attaches to slavery that can possibly be ascribed to it, how can it be scripturally interfered with by the *church*, any further than as it exists within its own pale, more than incest or any other sin can be interfered with beyond the proclamation of the Gospel, and the denunciation of God's judgments against all incorrigible sinners? This is the true province of the Church, and further than this it cannot legitimately go. For what have I to do to judge them that are without? Them that are without God judgeth.

If, then, a member of the church holds slaves, contrary to the judgment and consciences of those with whom he is associated, it comes within their province to exclude him from their communion, if he do not repent of his sin. Further:—if a church or churches are guilty of this sin, and will not abandon it, it is perfectly consistent and scriptural for the Ecclesiastical body with whom such offending Churches stand connected, to decline any longer communion with them. But this act of discipline must not take place till every effort to reclaim the said offending churches has failed. And then, when it becomes painfully necessary to proceed to this extreme measure, it is to be done in the spirit of Christian love, and *at a time, by persons*, and in such manner as the laws of the kingdom will tolerate. That an act so solemn and involving consequences so important to the interests of Zion, is not to be passed *in* a promiscuous assembly and *by* believers and unbelievers indiscriminately, must be so apparent to every one who has paid the slightest attention to the constitution of the church of the Lord Jesus Christ, as to render further proof altogether unnecessary.

As the Church possesses no jurisdiction beyond its own limits, neither cannot it interfere *in any shape or form* with political or social relations, without a direct violation of its own laws.

It is necessary for us here to observe the explicit directions which the Saviour gave to his disciples when he invested them with authority to preach the Gospel. "Go ye, therefore, and teach all nations, bap-

tizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them *to observe all things, whatsoever I have commanded you.*"

The Apostle Paul tells the Galatians, that the Gospel which he preached to them, was not after man, nor received from man, but that he was TAUGHT it by the Revelation of Jesus Christ. Now it would not only be absurd, but absolutely wicked to suppose any discrepancy between the instructions which the Saviour gave to his accredited ministers. They who were his associates whilst he personally ministered to men, received their instructions before his ascension; the Apostle Paul, who was not then a disciple, received his after that event.

We have already noticed the instructions given by Paul to Timothy, as contained in the first five verses of the sixth chapter of his first epistle; but it will be convenient for us to refer to them again. After specifying the duty of christian slaves, both to believing and unbelieving masters, he adds, "If any man teach otherwise, and consent not to wholesome words, even **THE WORDS OF OUR LORD JESUS CHRIST AND TO THE DOCTRINE WHICH IS ACCORDING TO GODLINESS**, he is proud, &c." Now, the enquiry is, what words of the Lord Jesus Christ does the Apostle allude to? Unquestionably to those great principles of his kingdom, which they were to maintain and carry out, in establishing it throughout the world. It is by no means necessary to suppose that the case of slaves was particularized in the commission of the Apostles, but simply that they were not to interfere with the social or political condition of any one.

Every attempt, therefore, on the part of the church, to control a political election, under the pretence of achieving a moral good, or of destroying a moral evil, is directly subversive of the kingdom of Christ, and an act of high treason against his Divine Majesty. For, if it be lawful for the church to throw its vote into the scale of emancipation, why may it not be equally lawful for the church to throw in its vote into the scale of any other moral question? The strict observance of the Sabbath, for instance. Who will say that the sin of Sabbath breaking is not the crying sin of our land? When once the church has acquired the habit of throwing in its votes, it may become so much amused with the game as not to be easily induced to give it up. The history of the past admonishes us to beware how we allow the Church to taste the sweets of political power. To say that we are in no danger of uniting Church and State, is idle: if we are in no danger of such an event, why all this outcry about Catholic plots to destroy the free institutions of our country? If the Catholics can unite Church and State in America, why may not any other Church?—especially, as we are told that in some States it is sufficiently strong, "by throwing its vote into the scale of emancipation, to renovate the laws and abolish slavery?"

Further :—The attempt of Abolitionism to coerce the State and the Church into its measures of obtaining the physical emancipation of the slave, betrays great ignorance of the moral grandeur of the mission of the Son of God into this world. The sublime design of the Saviour in assuming our nature and dying in the room and stead of the guilty, was to emancipate the *soul* from the bondage of sin and Satan, that he might introduce it into the glorious *liberty* of the children of God. The poor, perishing body, and its condition whilst on earth, formed but comparatively a small part of the scheme of mercy which the Saviour came to execute. Upon what other principle can we account for the Apostle's address to individuals in bondage? "Art thou called being a slave, care not for it"—why? Because being called into the liberty of the gospel, thou art the free man of the Lord Jesus Christ. The advantages accruing to the *soul* by the grace of Christ, absorbs every other thought; "for I am persuaded that the sufferings of the present life are not worthy to be compared with the glory that shall be revealed in us."

To spend our *time*, our *energies*, and our *resources* in ineffectual and, in my judgment, unscriptural attempts to obtain the political freedom of the slaves, is as much like genuine philanthropy, as if we should employ the few days between sentence and execution to obtain some amelioration of the rigors of prison discipline, when we might, by prompt application to the proper authorities, have obtained a reprieve for a man unjustly condemned to death.

But I proceed to consider Abolitionism as hostile to the interests of the Redeemer's kingdom,

3. *From the spirit which it breathes.*

The gospel of the Lord Jesus Christ is eminently a system of love. Without love, every other qualification is considered as nothing. Zeal of the highest order—faith to remove mountains—almsgiving even to the entire exhaustion of an estate—a penetrating understanding—and even immolation for the sake of truth: *all—all* are considered valueless without love.

But what is the spirit of Abolitionism? Towards those on whose behalf it professes to interest itself, it appears to be the spirit of love, of benevolence and of kindness. But towards those who differ from it, it is — but it shall speak for itself. "Why then do these things continue? *Because, on the whole, the North chooses that they should. Persons who sit under your ministry, whose moral sentiments are moulded, perhaps by your labors, send men to the National Legislature as their agents, who refuse to take any part in putting away these evils. This refusal receives their sanction, and thus on them and on those who shape their consciences, rests the sin of the American slave trade.*"* What concord there is between *that* charity which beareth all things, believeth all things and hopeth all things; and the spirit which could have dictated the cruel and calumnious insinua-

tion contained in the above extract, I leave the candid and intelligent reader to judge. Again: "The irritability of their sensitive consciences is allayed by the opiates furnished by Northern casuists and *Northern ministers*, and their mouths are filled with arguments to defend the system by *their* ingenuity. The influence of many, of the *most* of your body, so far as our observation has extended, goes to strengthen the hands of the oppressor, to perpetuate the corruptions of public opinion, and to counteract the efforts of the friends of the slave."* This *railing* accusation brought against *most* of the ministers of the gospel in this state, is in perfect keeping with the temper and spirit which influence Abolitionism, as seen in *most* of the publications which are issued under its auspices. A spirit so much opposed in every respect to the genius of the gospel, that, wherever it succeeds in imposing itself upon the credulous and unwary, for glowing zeal in the cause of suffering humanity, it cannot fail to prove highly disastrous to the interests of pure and undefiled religion. The Anti-Christian spirit of Abolitionism displays itself not only in the writings of its advocates, but in the domestic circle and in the Church. Upon all occasions and under all circumstances, it manifests itself in the conference room, at the social prayer meeting, at associations, missionary conventions, and other ecclesiastical bodies. It can tolerate nothing but its own darling theme.—Every effort to excite a noble and generous sympathy on behalf of the degraded millions of the earth, whether at home or abroad, is affected by its influence. The joys of Christian intercourse and brotherly love, are often dashed by its obtrusive and unwelcome presence. Professors of religion, who have no taste for the delightful exercises of the sanctuary, who have no time to bestow either upon the secular or religious interests of the Church of which they are members, or have any money to spare to meet the claims of benevolence, can, under the influence of this spirit, devote time and contribute largely of their property to answer its demands. Nay, they will even dare to question the motives of those who, like the good cup-bearer of old, are doing a great work and cannot come down, or be diverted by inferior considerations. O that such persons were actuated by a desire equally strong and untiring, to send multitudes of *faithful, laborious, and self-denying* servants of God to preach his glorious gospel to the poor slaves—as they are to effect their civil freedom, then we might hope and believe that many thousands of them would be made the freemen of Jesus Christ, and though their physical bondage might only cease with life, they would have administered to them an abundant entrance into that kingdom where the slave will enjoy equal rights and privileges with his master! But, in reply to this, Abolitionism says, "Can you make *saints* [of those] who fall short of being men? Out upon such saints! Away with such piety!"

*Address to the Clergy in the State of Pennsylvania.

The task of exposing this deformity of Abolitionism, has been a very painful one indeed, and willingly would I have declined it, had not fidelity to my subject demanded the sacrifice.

4. *The grounds upon which Abolitionism, in its present form and modes of action, is defended, are delusive and anti-evangelical.*

1. *The physical bondage of the slave, his helpless and hopeless degradation, the sufferings and wrongs which he is compelled to endure at the hands of his oppressor, with all the incidental and consequential evils of slavery, are urged in justification of the measures which are employed to effect his freedom.*

Hard, indeed, must be that heart which cannot sympathise with the sufferer ; pitiless must be that eye that never shed the tear of compassion over his wrongs and his griefs; and unworthy of the rich blessings which he enjoys, must be that man who would not employ the best means within his reach of affording him effectual and permanent relief ! But the question is, what are the best means within our reach, and means which God will approve and crown with success ? If Anti-Slavery societies consisted entirely of Christians, it would be much easier to deal with this question than it is in its present form. But we must take it as it is.

The prominence which is given to the physical evils of Slavery, has a direct tendency to divert the mind from the fact, that the slave stands in the position of a sinner against God, and is, in consequence, in danger of eternal destruction from his presence. It comes not only within the range of possibility, but even of probability, that every slave in the United States might receive immediate emancipation, and yet continue a slave to sin and Satan. Indeed, if we may judge from the unhappy condition of the overwhelming majority of the free people of color, and the general neglect to which they are consigned, such a result might fairly be anticipated. On the other hand, by a consistent application of gospel truth to the heart and conscience, both of master and servant, it comes within the range of legitimate hope, that many of each class would become the subjects of divine grace ; the one party, be better prepared to endure the rigors of servitude, or enjoy the blessings of liberty; and the other, disposed to render unto their servants that which is just and equal.

The evils of the unhallowed connection between the righteous and the wicked in the scheme of Abolitionism, become still more apparent as we proceed. The unbeliever will dwell exclusively upon the physical and temporal evils of slavery, or only repeat the pious lamentations of his religious associate, as the senseless echo sends back the voice which called it into being ; whilst the religious member, notwithstanding the oft-repeated cry, that the Bible is kept from the slave, will keep his eye fixed upon the bodily sufferings with which he has made his mind familiar, and thus be di-

verted from pursuing the only *constitutional* course on behalf of the slave, which the laws of his spiritual sovereign dictate and require.

2. *The indiscriminate admission of all characters into the ranks of Abolitionism, it is contended, may exert a salutary influence upon the profane. By an association with the pious, the ungodly may be led seriously to examine, and at length appreciate and embrace the noble principles which called "the godlike enterprize" into existence.*

On this plea, it might be sufficient to reply, that the scripture condemns it, which ought to satisfy the mind of every Christian, and dispose him to bow, without hesitation, to Divine authority. Shall we do evil that good may come? will be the question proposed by every obedient disciple of Jesus Christ. Thus did reason and act the pious Jews of old, who, though few and feeble, were engaged in the great and holy enterprize of rebuilding the temple and city of Jerusalem. But when their adversaries came and said unto them, "let us build with you; for we seek your God as you do: Zerubbabel, and Joshua, and the chief of the Fathers said unto them, ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as King Cyrus, the King of Persia, hath commanded us." The question proposed by our Lord when he disputed with the Pharisees, has never yet, I believe, been satisfactorily answered, "How can Satan cast out Satan?" If the emancipation of the bond-servants of the South be eminently a religious enterprize, "one of the most purely christian and Godlike enterprizes that have ever called forth the sympathies and energies of the people of God," then nothing can be more evident than this, that ungodly persons have nothing to do with it; for to indulge the hope that a contact so unscriptural can result beneficially to either party, is just as reasonable as to expect the transmission of health and vigor from a sound flock of sheep to those infected with the rot, or like "an antidote for poison mixed with the virus of mad dogs."* I will not press this matter farther, but hasten on to examine another argument by which Abolitionism seeks to justify itself. It is frequently urged, in defence of this scheme, that though no direct precedent can be furnished from the New Testament in its favor, yet that the Saviour's "golden rule" is sufficiently comprehensive to embrace it. "*Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.*"

This rule, to be justly appreciated, must be understood as involving those great principles which we have been attempting to illustrate in this discourse. For instance, should a wealthy inebriate observe the suffering of a poor sot, trembling from head to foot through the influence of protracted

*I am indebted to the Editor of the Quarterly Anti-Slavery Magazine for this illustration, though it is not expressed precisely in his own words.

intemperance, yet unable to procure a draught to compose his shattered nerves, argue thus: "Now if I were in that poor fellow's circumstances and he in mine, I should wish him to supply me with the means by which I might be relieved from these miserable feelings. I will, therefore, do so to him." Would this be fulfilling the royal law? By no means. But why not? He is doing to the other what he would have the other do to him in similar circumstances. But then he is not in a condition to judge what would best promote the *true* interests of the poor drunkard. Apply this law of interpretation to the case before us. A mere humane man of the world is led, either from what he hears or sees of Slavery, to regard it with horror. The cruel inflictions of the lash—the unrequited labor—the rude and unfeeling severance of the nearest and tenderest ties, with a thousand other evils which Slavery is heir to—and he asks himself, "If that poor slave were in my circumstances and I in his, what would I wish him to do? Why, unquestionably espouse my cause—move heaven and earth on my behalf till he obtained my freedom. Then I will do the same for him." And strong with this determination, he calls meetings and sets forth the wrongs of the slave with impassioned eloquence; he gets up petitions; urges the Church to awake from her criminal indifference; charges the minister of the gospel with being in a confederacy with the vile oppressor to perpetrate the thralldom of the "*down-trodden*" slave, and pleases himself with the notion that he has done for the slave what, in the same circumstances, he would have the slave do for him. But still the slave toils on, groans on, and is yet a slave. A cheerless being without *hope* and without God in the world. This last feature in his character had escaped the notice of our philanthropist! He is unable to penetrate below the surface of mere temporal evils, or he would behold a bondage far more cruel—chains much more galling and enduring than those which have called forth his sympathies. The Christian now approaches the slave; he regards with intense interest his *physical, mental, and moral* wrongs; and he thus inquires—"What, being under the circumstances of my unhappy fellow creature, would I have him do for me? My bodily afflictions, I should say, though heavy, will endure but for a moment; my condition, though hard, will soon cease to trouble me; but my soul is precious, and will continue to live when this careworn body is slumbering in the grave. I would have him then point that soul to the Lamb of God that taketh away the sins of the world; I would have him tell me that it is a faithful saying, and worthy of all acceptance, that "Jesus Christ came into the world to save sinners, even the chief of sinners." Then I will do so to him, and that without delay. His temporal condition is, indeed, beyond my reach; but I will take his poor, dark mind, and pour into it the light of divine truth; I will lead him to Jesus, the author and finisher of faith; I will pray for the influences of the

blessed Spirit to crown my feeble efforts with success." This, I apprehend, would be fulfilling intelligently and scripturally the royal law. "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets."

If this be a fair exposition of the precept, and I do not see well how it can be denied, it will be evident to the intelligent reader, that its impressment into the service of Abolitionism only serves to show the anti-scriptural character of that enterprise in a clearer light.

The denunciation of God's anger against the Jewish nation for their general iniquities, or for specified sins, by the mouths of the prophets, is considered a good precedent for a national appeal against the sin of Slavery.

This case, however, makes against the cause which it was brought forward to sustain. The Jewish nation was the Jewish Church. It will not be pretended that the American nation is the Christian Church. And yet, till this can be made out, the appeal to the usages of the Jewish nation goes for nothing. It was perfectly consistent with the Jewish dispensation for the prophets to address themselves to the whole nation; but that dark and carnal economy has passed away, and the true light now shineth. Yet if it should be still urged that the prophets threatened other nations with the judgments of God for their iniquities, my reply is, let the Abolitionists produce the same warrant for their procedure which the Jewish prophets had for theirs, and the argument is at an end.

6. The appeals which are made to American citizenship to sustain Abolitionism, are unscriptural in their character and dangerous in their tendency.

1. THEY ARE UNSCRIPTURAL IN THEIR CHARACTER.

If the efforts which are making to free the slave from bondage and elevate him to an equality with the white inhabitants of this country, in all the social and civil immunities and privileges which they enjoy, were *purely political* in their character, then appeals to the Declaration of Independence, the Constitution of the country, and to the high-toned feelings engendered and fostered in the heart, from considerations deduced from the sentiments therein contained, would be perfectly consistent. American citizens have an undoubted right to discuss any political question, publicly or privately, just as their inclinations or convenience may dictate. They have an indisputable right to express their opinions, either orally or through the press, just as they please. No one will question either, that they have a constitutional right to express their wishes by petition to the State or National Legislature. In a word, they may avail themselves freely of every privilege which the Constitution confers; but be it remembered that these privileges attach to them in the character of *American citizens alone*. The Constitution of

that kingdom which is not of this world, knows nothing of American citizens, British, Burmese, or Chinese subjects; for, in it, "there is neither Greek nor Jew, circumcision or uncircumcision; Barbarian, Scythian, BOND nor FREE; but Christ is all and in all."

To invest an enterprise with the attributes of Christianity, and then appeal to the sympathies of a political relation for aid in carrying it on, is manifestly unscriptural. Paul availed himself three times of the privileges which Roman citizenship conferred; but each time from purely civil considerations, not to assist him in carrying on the work of God. Hence the triumphant appeal of Tertullian: "NOTHING IS MORE FOREIGN TO US THAN POLITICAL CONCERNS: THE WHOLE WORLD IS OUR REPUBLIC."

2. *Such appeals are dangerous in their tendency.*

It is the policy of Jesus Christ to keep his kingdom distinct from the kingdoms of this world and to impress the minds of his subjects, that the weapons of their warfare are not carnal, but mighty through God. But when we leave the plain and beaten path of truth, for the by-paths of worldly policy, we must expect to reap the fruits of our folly and disobedience. The distinctive characteristics of Christianity will be lost. The motives to holy actions drawn from our relation to Christ, will be unnaturally blended with motives deduced from another quarter. Instead of that humble reliance which the Christian should ever repose in the sufficiency which there is in Christ, he will be led to trust in an arm of flesh, and the transition from a spiritual to a secular Church will be *certain, rapid, and fatal*. This evil, like many others, may be traced to a mistake as to the appropriate sphere of action which God has assigned to his people, and to a disregard of the apostolic precept: "*Study to be quiet, and do your own business.*"

I will detain you a moment longer, whilst I notice another argument in favor of Abolitionism, grounded upon the laws which prohibit the slave from learning to read, or of enjoying the means of religious instruction.

In this case, it will be proper to let the Institution speak for itself. The following resolution was passed at the meeting already alluded to: "Resolved, That the system of American Slavery, by withholding the Bible from two and a half millions of immortal beings, thus intercepting the message of salvation to perishing souls, and shutting them out from the kingdom of Heaven, is more cruel than the miserly hand that snatches the last morsel of bread from the famishing mendicant."

Exaggerated statements never can promote truth, and it is deeply to be lamented, that good men should ever condescend to make them. In the *first* place it is very, questionable whether there are even two millions of bond-servants in the United States. But when the passions of an indivi-

dual are heated with his subject, and he wishes to make out as strong a case as possible, a high numeral floating in the imagination presents a temptation too powerful to be resisted. He names it, and his willing hearers take it for good statistical authority: in a short time it receives the stamp of fact, and passes current without further examination. *Secondly*: the prohibitory laws do not exist in all the States, so that the statement is false in fact. *Thirdly*: there must be a vast number of children too young to learn, were no impediment thrown in the way; so that they, at present at least, cannot by the law be shut out of the kingdom of Heaven.— In the fourth place, it is not true that the message of salvation is intercepted from the slaves. In those States where the slaves are not permitted to learn to read, there is no law existing which forbids the preaching of the gospel to them, or prevents them from obtaining all the verbal instruction which the most pious and devoted evangelist may feel disposed to give. It is true, in some places they are not allowed to hold meetings without the presence of a white person; and though this may be thought hard, yet certainly it amounts to nothing like an interception of the message of salvation; for it not only may, but does, in many instances run, and is glorified amongst them. It is a fact, I believe, which can be fully established, that a vast greater proportion of the slaves of the South are members of Churches, (and give satisfactory evidence of being the free children of God,) than of the free people of color. The same ratio of advantage, it is presumed, would appear upon a careful examination of the case, if they were compared with the free people of color in the North.

Withholding the Bible from our fellow men, under any circumstances, must be regarded as a great and a grievous calamity. Yet it cannot be said that this act, bad as it is, “intercepts the message of salvation from perishing souls, and shuts them out from the kingdom of Heaven,” whilst the gospel may be preached to them without let or hindrance, and a faithful minister be permitted to give them all the religious instructions he may feel disposed to do; and further, whilst the only restriction upon their private religious meetings is the presence of a white person. To say nothing of the long period which elapsed after the establishment of Christianity, before the sacred books were collected, or the prohibitory laws of Rome, which forbade the Scriptures to the laity, how few Christians, before the art of printing was invented, possessed a copy of the sacred volume? And yet there were Christians in those days, and Christians too, of no ordinary stature. Nay, even at this time, how many thousands of poor Christians are there who cannot read; and yet, through the faithful preaching of the word, are ready at any time “to give an answer to every man that asketh of them, a reason of the hope that is in them with meekness and fear.” Let me be neither misunderstood or misrepresented here. I am no apologist

for the laws in question. I love the Bible, and my daily prayer is, that it may be speedily placed in the hands of every child of Adam. But I mean to say that the allegations which are contained in the resolution which I have transcribed, and by which Abolitionism seeks to justify itself, are not founded in fact, and that they will mislead every one who credits them. But if the statements referred to were true to the letter, they would not justify the enterprise, whose claims upon the Church I am examining. If every minister of the gospel was banished from the South to-morrow, and if every place of worship was closed, it would not justify the system of Abolitionism. "Into whatsoever city, or town, ye shall enter, enquire who in it is worthy, and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet. Verily, verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." "When they persecute you in one city, flee ye into another." When Paul and Barnabas were persecuted at Iconium, they fled to Lystra and Derbe. This was in obedience to the Saviour's directions. And to the same laws must his disciples yield subjection now as well as then. It is the duty of every faithful minister of Jesus Christ to preach the gospel, wherever a door is opened for him.— But if those who have the power, expel him, he is exonerated from further responsibility. After faithfully warning the opposer of the danger which he has incurred by his opposition, it is the duty of the minister to depart to another place. But, as a disciple of the meek and lowly Saviour, it is not his duty to get up a public meeting, excite the passions of his auditory almost to madness, and endanger the peace of society; but to go to another people who may be disposed to receive and hear him, and to them he is to preach, and thus 'pursue the even tenor of his way.'

In our case, however, no such alternative exists. Any minister of the gospel, of peaceable behaviour, may preach to the slaves in the South, without fear of molestation, and with encouraging prospects of success. How much more suitably such a one would be employed in communicating the glad tidings of salvation to the mind of the slave, than wasting his time by arraying one portion of the Church against the other, and one section of the land against the other, it is for you, my respected hearers, to decide. In presenting this subject to you this morning, I have endeavored to discharge what, in my conscience, I believed to be a duty: but whether I have succeeded or failed, must be determined by Him whose I am, and whom I serve.

CONCLUSION.

I conclude this long and, to some, I fear, tedious discourse with two or three reflections.

First: suppose the Church from the establishment of Christianity to the present period, had remained faithful to the platform of doctrine and discipline laid down by the Saviour and carried out by his Apostles, would organisms, such as we have been examining, ever have existed? May we not, without presumption, answer no? In the days of its purity and of its trials, when Christianity had diffused itself “not only through *cities*, but *villages* also, and had even reached the *farm-houses*; when it had filled the *towns, cities, castles, boroughs, councils, camps, courts, palaces, senate, and forum*, and left to Paganism only its temples; when, by a sudden emigration, it would have left Rome a comparative solitude”—surely it might then, had it felt disposed to do so, have assumed a very imposing attitude, and have *demanded* of the Roman Emperors a cessation of their cruel and uncalled-for persecutions. We should bear in mind too, that multitudes of the Christians were Roman citizens, and they might have appealed to their citizenship in justification of any political movement, had they deemed such a course consistent with the allegiance which they owed to their heavenly King. They could suffer death, but they could not inflict it. *Nothing was more foreign to them than political concerns*. The triumphs of Christianity were no less astonishing than delightful, whilst it earnestly contended for the faith once delivered to the saints. But when it distrusted the sufficiency of divine power, and formed an alliance with the wicked, its glory departed.

Secondly: would not the aspect of affairs, both in a religious and political point of view, be immediately changed for the better, were the Church of Jesus Christ to confine itself within its appropriate sphere of action, and leave the arrangement of political matters to those to whom they especially appertain? Of this, I think, there can be no reasonable doubt. Now, what are the scenes which we are compelled to witness? One class of professed Christians railing at, and traducing another; one section of the Church allying itself with the ungodly, and fulminating anathemas against all who will not join their ranks, and charging them with crimes of the blackest character. The seamless vesture of the Redeemer is rent, and the peace and harmony of the Church is interrupted, if not destroyed! Instead of that holy concert of action which would make the kingdom of darkness tremble, we furnish themes of triumph for the infernal conclave, whilst angels weep over our folly and our guilt. Idle and noisy declaimers are furnished with employment, whose principal delight consists in casting abroad fire-brands, arrows, and death. The great council of the nation is distracted, and the integrity, peace, and prosperity of the country endangered. My

Brethren, let it be our concern to "follow after the things which make for peace, and things wherewith one may edify another."

Lastly: Should every section of the Church be wise enough to withdraw from political contention, and separate itself entirely from an unnatural and unholy alliance with the ungodly, what glorious results might, with confidence, be anticipated! The faithful minister of the gospel would be found on the plantations preaching deliverance to the captives. In many of those dark and dismal places, which are now the habitations of cruelty and lust, the peace and purity of Gospel influence would reign.—The National Legislature, freed from the intermeddlings of the Church, would be prepared dispassionately to consider the natural rights of the slave, whilst the master with the servant, brought to bow to the sceptre of Immanuel, would be willing to yield that which is just and equal. That it may be our privilege to witness this "consummation so devoutly to be wished," may God of his infinite mercy grant for the sake of Jesus Christ. Amen and amen.

NOTES.

(A.) A charge of unfairness has frequently been preferred against those individuals who render the word *DOULOS*, slave. It will not, therefore, I trust, be deemed impertinent, or obtrusive, if an attempt is now made to meet and refute the charge.

To translate the word *DOULOS*, slave, is unfair, it is contended, because the term does not necessarily involve the same meaning which is attached to the word slave in our language; and that, further, in many places where it occurs, it cannot possibly be so understood.

In support of this opinion, the following, amongst other, passages from the sacred writings have been adduced. Phil. 1: 1—Paul and Timotheus, the servants (*DOULOI*) of Jesus Christ, &c. James 1: 1—James, a servant (*DOULOS*) of God, &c. 2 Peter 1: 1—Simon Peter, a servant (*DOULOS*) and an Apostle, &c. Jude 1:—Jude, the servant (*DOULOS*) of Jesus Christ, &c. Phil. 2: 7—He took upon him the form of a *servant*, (*DOULOS*,) &c. What! it is asked with anticipated triumph, did the Apostles mean to call themselves slaves? Or could they, *dare* they, call their Divine Lord and Master a slave?

To this it may be replied, that, in determining the meaning of a word, we must always consider its connection with other words; for such is the poverty of language, that one and the same term has often a variety of meanings, sometimes, indeed, expressing ideas the very reverse of each other. As an example, the Hebrew verb, *Barak*, signifies both to bless and to curse. The meaning, therefore, must be entirely determined by its connection.

"The rule of fair and just interpretation by which the true meaning of a term may be decided, is this: let every word be taken in its literal and primary sense, unless there be any thing in the connection which requires it to be taken otherwise." Now, if we apply this rule to the word in dis-

pate, where it occurs in the texts quoted in the preceding discourse, so far from discovering any just reason to set aside the literal and primary meaning, we shall be perfectly satisfied with that which is given.

Without contending about the offensive adjuncts of Slavery, let us confine ourselves to the primary and literal meaning of the word *DOULOS*, and we shall find that it means "one who is the property of another, or who is entirely at the disposal of another." Does this rendering clash at all with the ideas the Apostles intended to convey in the texts just enumerated? By no means. This was, in truth, the exact meaning which they constantly desired to impress upon their own minds, and on the minds of their brethren. From very many passages in their writings, take, if you please, the following:—"Ye are not your own, for ye are bought with a price; *therefore*, glorify God in your body and your spirit, which are God's."—"Take heed, therefore, unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood." "Christ hath redeemed us from the curse of the law, being made a curse for us."

Nor is this rendering as applicable to the voluntary humility of our blessed Lord in the least inconsistent or irreverent. In the fortieth Psalm, he says, 'mine ears hast thou opened,' or *digged*, or *bored*, referring to the custom among the Jews when, under certain circumstances, a servant was bound to his master for ever. His own language, when on earth, is very explicit and apposite. "I came down from Heaven not to do *mine own will*, but the *will of Him* that sent me. My meat is to do the will of Him that sent me and to finish His work." To accomplish that work, to which he had devoted himself, he made a voluntary surrender of himself to the Father; and what greater expression of condescension could he give than by that surrender? Or how could that wonderful condescension be expressed by a more appropriate term than that which is employed in the verse quoted? Instead of attempting to evade the legitimate rendering of the term *DOULOS* in its application to the blessed Redeemer, we ought to seize it as an additional motive to love him and serve him, seeing that he so "humbled himself and became obedient unto death, even the death of the cross."

Either inattention to the foregoing simple canon of interpretation, or contempt of it, will always be attended with *serious* and sometimes with *fatal* difficulties. For instance: the Universalist tells us, that we cannot establish the doctrine of everlasting punishment from the word *AION*, because sometimes it involves the idea of limited duration. The Socinian contends, that, to argue the divinity of the Saviour from the word *PROSKUNEIO*, as applied to him, is very *unfair*, because it frequently means no more, than the homage which is paid to superiority of *rank*, *virtue*, or *wisdom*.

Do we admit the conclusions which the Universalist and the Socinian deduce from the premises? By no means. But if the reasoning be legitimate in one case, it is in the other also. Examples of the evils which must result from the attempts which are so frequently made to turn the Scriptures "*into a nose of wax*," might be enumerated almost *ad infinitum*. Enough, I trust, however, has been said to satisfy the candid reader, that the charge of unfairness in rendering the word *DOULOS* slave, has been openly met and fully refuted, and with this conviction it is dismissed.

(B.) *Christ's Slave*: That is, his property, one who is bought with a price. See the preceding note.

